THE CONSIDERATIONS WHICH OBLIGED PETER MANBY DEAN of DERRY To Embrace the CATHOLIQUE RELIGION. written by Himself.

Dedicated to His GRACE the LORD PRIMATE of *IRELAND.*

Pſal. 42.

Judica me Deus & diſcerne cauſam meam de gente non ſancta.

Emitte lucem tuam & veritatem tuam. Ipſa me deduxerunt & adduxerunt in Montem Sanctum tuum, & in Tabernacula tua.

Dublin Caſtle the 11*th. of March* $168\frac{6}{7}$.

This following Diſcourſe is allowed to be Printed.

Tho: Sheridan.

Printed for *Chriſtopher Ians* Bookſeller in *Chriſtchurch-lane, Dublin.* 1687.

To the READER.

WHen *a Proteſtant rehearſes this Article of his Creed,* I believe one Holy Catholique and Apoſtolique Church, *I would fain underſtand what Church he means? whether the Church of* England *alone as eſtabliſht by Law, or the Church of* England *in Communion with other Churches? if the former, then his meaning is, I believe one Holy* Proteſtant *Church as ſettled in* England *by Act of Parliament. If the later, I deſire to know, with what other Church under the Heavens does the Church of* England *Communicate in Sacraments and Liturgy? whether with Lutherans, Calviniſts, Waldenſes or Greek Church? if with none of all theſe, why does he pretend to believe One Holy Catholique Church? this Church eſtabliſhed by Law being Catholique neither as to time nor place; becauſe not viſible any where for many Ages before* Edward VI.

Good Reader, if we believe our ſelves Catholiques, *let us not fancy to our ſelves a Church divided from all the reſt of the world. And therefore I crave leave to ask St.* Paul's *Queſtion,* What? came the Word of God out from you (*the eſtabliſhed Church*) or came it unto you alone? 1 *Cor.* 14. 36. *Hath the Divine Goodneſs left all the World in darkneſs except our Iſlands? and us too, for ſo many Ages until* Henry VIII. *took a fancy to* Ann Bolen? *Is the Catholique Church dwindled away to the Church of* England? *perhaps you will anſwer me, that by one Holy Catholique Church you underſtand all the variety of Proteſtants; as Church of* England *men, Presbyterians, Lutherans, Independents, Anabaptiſts, Fifth monarchy men, Quakers,* &c. *but all theſe wanting that firſt and eſſential mark of the Catholique Church call'd* Unity, *cannot be that one Holy Society intended by our* Creed. *And moreover, this makes Proteſtancy ſo wandring and uncertain a thing, that I for my part do not well underſtand it. Can you ſay that Lutherans & Church of* England *men are the ſame in all material points, the Lutherans holding a Corporal preſence*

in the Sacrament, and the Church of England *denying it? or that Calviniſts and good Proteſtants are the ſame in all neceſſary matters, the former having no Orders of Prieſts and Biſhops, conſequently no true Sacraments, nor power of Binding and Abſolving Sinners? beſides, the Catholique Church can never fail: but as for thoſe Sects of Proteſtants; Who ever ſaw or heard of them for many Ages before* Henry VIII?

Well, but you will inſiſt upon it that God hath his People amongſt all ſorts of Proteſtants; which anſwer I have ſometimes heard out of the mouths of Proteſtants. And it calls to my mind thoſe excellent words of the Late King's Second Paper, viz. The Proteſtants are not of the Church of *England* as 'tis the true Church from whence there can be no Appeal, but becauſe the diſcipline of that Church is conformable at that preſent to their fancies, which as ſoon as it ſhall contradict or vary from, they are ready to embrace or join with the next Congregation of People, whoſe Diſcipline or Worſhip agrees with their own Opinion at that time, *&c. And further it brings to my remembrance theſe words of a certain Perſon, once of my acquaintance; he was a Presbyterian, and gave his Son leave to go for* New England *to ſeek his Fortune. Why, ſaid a Friend of his, they are all Independents there, and your Son will be in danger of loſing his Principles: I care not what he be, replied the other, ſo he be not a* Papiſt.

In a word (dear Reader) it concerns thee to underſtand aright that Article of thy Creed, I believe one Holy Catholique and Apoſtolique Church; *becauſe the only way to be at reſt in this World, and happy in the World to come, is to find out that Church upon whoſe Authority thou mayſt rely.* Noah's *Dove found no reſt for the ſole of her Foot, until ſhe returned into the* Ark. *No more wilt thou, but ſhalt be toſſed too and fro upon the unſtable waters of Schiſm, until thou return into the Ark of one Holy Catholique Church. I pray recollect what St.* Paul *admoniſhes concerning Schiſm. I beſeech you Brethren by the name of our Lord Jeſus Chriſt that ye all ſpake the ſame thing, and that there be no Schiſms among you,* 1 Cor. 1. 15. *but that ye glorifie God with one mind and one mouth: That is, that*

ye

ye ſerve God, not only ſaying the ſame things but the ſame words, eſpecially about your Sacraments and Liturgy. For by one Spirit we (meaning all Chriſtians) are Baptized into one Body. Therefore he exhorts them to take heed of ſuch Teachers as have no Miſſion *or Authority for what they ſay, but only* good Words and fair Speeches to deceive the hearts of the ſimple.

In the following Diſcourſe I hope the Reader ſhall find it briefly and yet fully made out to him, that the firſt Reformers had no Miſſion for what they did; nor any pretence to juſtifie their Separation and breach of Unity but only the Scripture as interpreted by themſelves, not only without but againſt the Authority of the preſent Catholick Church: out of which a man may have all things except Salvation, ſaid St Auguſtin. *And further he ſhall find me preſſing for an Anſwer to ſuch Queſtions as theſe, viz.*

What Prieſthood or Holy Orders had the firſt Reformers but what they received from the hands of Roman Catholique Biſhops?

Whether a Presbyterian Miniſter, having received Orders from a Proteſtant Biſhop, can by vertue of ſuch Orders pronounce the Church of England *a corrupt Church?*

Whether Cranmer *and his Aſſociates could condemn the Church of* Rome *by pretence of the Miſſion they received from her Biſhops?*

Whether an Act of Parliament in France, Spain, *or* Germany, *be not as good an Authority for Popery there, as in* England *for Proteſtancy? And in caſe there be no Judg to determin who have the true ſence of Scripture, Roman Catholiques or Proteſtants. Whether the Catholique ſence be not as good as the Proteſtants?*

Finally I intreat the Proteſtant Reader to peruſe Dr. Heylin's *Hiſtory of the Reformation, a Book that ſpeaks bitterly enough againſt* Popery, *yet as to matter of Fact, ſo honeſtly written, that, notwithſtanding all Dr.* Burnet's *induſtry to diminiſh its credit, it hath opened the Eyes of many good Proteſtants. See Dr.* Burnet's *character of it in his Preface to his firſt Volume, where he cenſures it not for telling untruths in matter of Hiſtory, but rather for ſpeaking too much truth. He doubts not but Dr.* Heylin *was* a ſincere Proteſtant but violently carried away by ſome particular conceits, (*theſe are*

Burnet's

Burnet's *words*) and is not to be excuſed that he never vouched any Authority for what he writ, &c. *This is the worſt he could ſay, and 'tis an untruth that* Heylin *writ upon uncertain grounds as Dr.* Burnet *would inſinuate. For thus* Heylin *himſelf will ſatisfie the Reader in the Preface to his Hiſtory, viz.* As for my performance in this work; in the firſt place I am to tell thee, that towards the raiſing of this Fabrick, I have not borrowed my materials only out of vulgar Authors, but ſearched into the Regiſters of the Convocation, conſulted all ſuch Acts of Parliament as concerned my purpoſe, adviſed with many Foreign Writers of great name and credit, exemplified ſome Records and Charters of no common Quality, many rare Pieces in the Famous *Cottonian* Library, and not a few Debates and Orders of the Council Table: And next I am to let thee know that in the whole carriage of this Work I have aſſumed unto my ſelf the freedom of a juſt Hiſtorian, delivering nothing for a Truth without good Authority; but ſo delivering the Truth as to witneſs for me that I am neither byaſſed by Love or Hatred. If I ſeem ſharp at any time, as ſometimes I may; it is but in ſuch caſes only and on ſuch occaſions in which there is no good to be done by lenitives, &c. *I have tranſcribed this paſſage, leaſt the Reader ſhould be impoſed on by* Burnet's *character of the ingenious* Heylin, *whoſe Hiſtory he would diſparage to advance the reputation of his own. And I pray the Reader to obſerve that Dr.* Burnet *does not inſtance one paſſage of any moment in all* Heylins *Work, wherein that he dares ſay he is falſe, which certainly he would have done, had he found any ſuch.* But he delivers many things in ſuch a manner and ſo ſtrangely, that one would think (*ſays* Burnet) he had been ſecretly ſet on by thoſe of the Church of *Rome*, though I doubt not but he was a ſincere Proteſtant, &c. *But what ſort of People they were who ſet on Dr.* Burnet *to write his Hiſtory is very well known. I will inſtance ſome paſſages out of* Heylin, *which I ſuppoſe did not pleaſe Dr.* Burnet, *viz. All that was done in order to a Reformation under* Henry VIII. *ſeemed to be accidental only, and by the by; rather deſigned on private ends than out of any ſettled purpoſe to Reform the Church, and therefore intermitted*

mitted and resumed again as those ends had variance. But now the work was carried on with a constant hand (under Edward VI) *the Prelates of the Church cooperating with the King and his Council,&c.* And scarce had they brought it to this pass when King *Edward* dyed, whose death I cannot reckon for an infelicity to the Church of *England* (*saith the Doctor*) For being ill principl'd in himself, and easily inclined to embrace such Councils as were offered to him, it is not to be thought but that the rest of the Bishopricks (before sufficiently impoverished) must have followed the Fate of *Durham*, and the poor Church be left as destitute of Lands and Ornaments as when she came into the World in her natural nakedness. Nor was it like to happen otherwise in the following Reign (*to wit, of the Lady* Jane Grey) if it had lasted longer then a nine days wonder. For *Dudly* Duke of *Northumberland*, who then rul'd the roast, and had before dissolved, and in hope devoured the wealthy Bishoprick of *Durham*, might easily have possessed himself of the Bishopricks of *York* and *Carlisle*, *&c.* Dudly's *Son was Married to the said Lady* Jane *Proclaimed Queen*, to maintain whose Interest and Title, the poor remainder of the Churches Patrimony was in all probability (*says Heylin*) to have been shared amongst those of that Party to make 'em sure; but the wisdom of this great *Achitophel* (*Dudly*) being turned to foolishness, he fell into the hands of the publick Hangman, *&c. Reader, behold the Spirit of Reformation which Governed those times. They are* Heylin's *own words.*

But what is all this (*you will say*) *to* Cranmer *and other Clergymen, whose intentions of Reformation were sincere and honest? As for* Cranmer *then, you may judge of his Spirit by what I shall remark to you presently out of Doctor* Burnet's *Records. Only observe the Duke of* Somerset's *History in short, thus out of* Heylin. *Being condemn'd to dye by his own Brethren of the Reformation, he was so defective in his judgment, as not to crave the benefit of his Clergy, which might have saved his life*; whether it were some secret judgment on him from above, that he who had destroyed so many Churches, invaded the estate of so many Cathedrals, deprived so many learned men of their means and livelihood (*for being Papists*)

pists) should want the benefit of Clergy in his greatest extremity, &c. *Observe the remarkable fates of those grand Reformers. Now as for* Cranmer's *Spirit, take notice of it from his own words recorded by Dr.* Burnet, *which the Reader may consult, to save me the labour of transcribing One or two passages I cannot omit:* Cranmer, *with the rest of the English Bishops, being desired to return their Answers severally to this Question; Whether in the New Testament be required any Consecration of a Bishop or Priest?* Cranmer *Answers thus under his hand* viz *In the New Testament, he that is appointed to be a Priest or Bishop, needeth no Consecration by the Scripture, for election thereunto is sufficient. In which Assertion, all the rest of the Bishops except one, were against him.*

And being consulted about another Question Whether Bishops and Priests only may excommunicate by Gods Law? To which he returns this Answer under his hand Viz. *A Bishop or a Priest, by the Scripture, is neither commanded nor forbidden to excommunicate, but where the Laws of any Countrey give them Authority to Excommunicate, there they ought to use the same in such Crimes as the Laws have such Authority in. And where the Laws of the Countrey forbid them, there they have no Authority at all. And they that be no Priests may also Excommunicate, if the Law allow thereunto. Here he had the Spirit of* Hobbs *of* Malmsbury.

And about another Question, whether by Authority of Christ's words, quorum remiseritis peccata, remittuntur illis, *Christians are bound to confess their secret sins to a Priest? He answered in the negative against all the rest of the Bishops except one. Let the Reader consult* Burnet, *and compare him with* Heylin; *in both which it will appear, that the Grand* Reformers, Somerset, Dudly, &c. *made their Breakfast only of Abby Lands, intending to Dine upon the Bishops Lands.* Burnet *strains all his wit to palliat their doings, and paint them out to advantage.* Heylin *represents them honestly for the most part and in their own colours; and in my poor opinion, writes more truth, and better English: He was full of a generous indignation to see so much Stripping and Plundering of God's House under pretence of Reforming it.*

Tu abominaris Idola & Sacrilegium facis. Rom. 1. 22.

FAREWEL.

May it pleaſe Your Grace,

I *Humbly beg leave to ſend Your Grace this ſhort Account of my Reconcilement to the Catholick Church. God be praiſed it was not any conſideration of Temporal Intereſt that inclin'd me to it, as all that have known me theſe ſeveral years paſt can witneſs. But having often reflected on the uncertainty and variety of the Proteſtant Spirit, and peruſed the Books of Catholicks without prejudice, eſpecially the Maſs it ſelf, I found my ſelf deceiv'd by the Reports which I had entertained of Catholick Religion.*

THere are three Points chiefly wherein I could never ſatisfy my ſelf, ſince I began to ſtudy the Controverſy between both Churches. One is the Authority or *Miſſion* of the firſt Reformers. The ſecond is the want of *Confeſſion* in the Church of *England*. The third is the Anſwer given by Proteſtants to that Queſtion in his late Majeſties Papers, *Where is that one Holy Catholick and Apoſtolick Church which we do profeſs to believe in the two Creeds?*

As to the firſt, I have ſeen Dr. *Bramhall*'s and Mr. *Maſon*'s Vindications of the Church of *England*; but could never find any ſatisfactory Anſwer to this Queſtion, Who authoriz'd the firſt Reformers to Preach their Proteſtant Doctrine, and Adminiſter their Proteſtant Sacraments? Their Prieſtly or Epiſcopal Character, whether valid or no, I meddle not with to prevent Diſputes: although I think it no eaſy matter to find out who Ordained the firſt Proteſtant Biſhops; there being none to do it

except Roman Catholick Prelates, who never uſe to Conſecrate any Proteſtants. This teſtimony I lately met with in the Records annexed to Dr. *Burnet*'s ſecond Volume of his Hiſtory of Reformation.

In the Month of *March anno* 1553. Queen *Mary* ſent this, amongſt other Articles, to the Biſhop of *London*, viz. *Touching ſuch perſons as were heretofore* (meaning the days of Edward 6.) *promoted to any Orders after the new ſort and faſhion of Orders, conſidering they were not ordered in very deed, the Biſhop of the Dioceſs finding otherwiſe ſufficiency and ability in thoſe men, may ſupply that thing which wanted in them before, and then according to his diſcretion admit them to miniſter*, &c. This royal teſtimony, with the honeſt Proteſtant Reader, will not be deſpiſable. I ſhall not inſiſt upon it, but only obſerve at preſent that *Cranmer*, Archbiſhop of *Canterbury*, and *Latimer* Biſhop of *Worceſter*, at the time of their Conſecration were profeſſed *Roman Catholicks* in all points, except perhaps the Pope's Supremacy; but afterwards turning *Proteſtants*, and pronouncing the Church of *Rome Idolatrous*, I would fain know by whoſe Authority.

The truth is, they were firſt Ordain'd Catholick Biſhops according to the Roman *Pontifical*, and afterwards made themſelves Proteſtant Biſhops. But I underſtand not how a man can forſake the Church of *England*, and Preach Presbyterian Doctrine by vertue of his Proteſtant Orders; nor how any man can juſtify his Proteſtant Doctrine by authority of his Popiſh Miſſion.

This was *Cranmer*'s and *Latimer*'s caſe, who at the time of their Conſecration (which was in the days of *Henry* 8.) profeſſed ſeven Sacraments; whether they believed ſo many, is a queſtion: afterwards, *anno* 1536. retrenched them to three, that is to ſay, Baptiſm, Penance, and the Lord's Supper: then to two, *anno* 1549. By whoſe Authority or Miſſion, I cannot tell. So that *Proteſtancy* ſeems to me to have been born into the World not like honeſtly begotten children, whoſe Parents are known, but rather like a by blow, whoſe Father is doubtful. I have known ſome Presbyterians, when queſtioned about their Miſſion, pretend they did

receive

receive it from Church of *England* Prelates; but being further interrogated, did that Church Authorize you to Preach against her Sacraments or Liturgy? there was no Answer to be had. I know it will be said that the Protestant Religion is Authoriz'd by Act of Parliament, and so is not Presbytery. A *Parliamentary* Mission then our first Reformers had, and no other that I can find. But whether the Parliament, being a Civil Authority, has power to send Missioners to preach the Gospel, and administer Sacraments, I do not well understand. If they have, I suppose every Member of Parliament may preach and administer Sacraments if he pleases; because no man can give that Authority unto others which he hath not himself. And if *English* Parliaments may preach and administer Sacraments, I doubt not but the *French*, *Spanish*, *Scottish*, and *Irish* may do the same; and then what unity of Spirit or agreement in Faith Christians are like to have, I could never understand.

To this, two Answers are wont to be given, which I will not conceal from the Reader. One is, that *Cranmer* and his Associates were sent and *ordered* by the *Roman Pontifical* to instruct the people according to the *Scriptures*. This is the Answer of Dr. *Burnet*. *The Church* (saith he) *was overrun with Errors and Corruptions, thus* Cranmer *saw, and was obliged to undeceive the people*. Very good. But I intreat the Reader to inspect the Records aforesaid, published by the Doctor himself, and annexed to the first and second Volume of his History: where he shall find *Cranmer* and one or two Bishops more pretending Errors and Corruptions, and driving on a *Reformation* against the major Vote of the *English* Bishops. He shall find the same *Cranmer* at the time of his Consecration owning & professing those very Doctrines which afterwards he called Errors & Corruptions; so that still I must ask the old Question, by whose *Authority* did he condemn that Church from whom he received his *Mission* and holy Orders? I desire to know whether an honest man can preach against the Liturgy, Sacraments, or Constitution of any Church by vertue of any Commission he received from it? and whether such

Preacher be not liable to the Cenſures of that Church? did ever any Church authorize her Prieſts or Biſhops to go and preach the Goſpel after their own private Senſe or Conſcience in contradiction to her declared Doctrine and Worſhip? does the Church of *England* give any ſuch Power at this day? No by no means. Read the *Form* appointed by her for the Ordination of a Prieſt, where the Biſhop is to interrogate the Party thus, *viz Do you think in your heart that you be truly called according to the order of this Church of* England *to the Order and Miniſtry of Prieſthood?* The Anſwer is, *I think ſo. Will you then* (ſaith the Proteſtant Biſhop) *give your diligence always to miniſter the Doctrine and Sacraments as this Church and Realm hath received the ſame according to the Commandments of God?* The Anſwer is, *I will do ſo by the help of God?*

So that as no honeſt man can turn *Presbyterian* or *Independant* Preacher by vertue of his *Proteſtant* Miſſion; ſo neither can he preach Proteſtant Doctrin by pretence of a Commiſſion he received from the Church of *Rome.* If any body ſhould ask me, what if the Church be manifeſtly corrupted with Superſtition and Idolatry? in this caſe why may not able men preach without any Miſſion? I muſt beg leave to ask him again, What if the Church finds thoſe Men of Abilities manifeſtly intoxicated with miſtakes of Holy Scripture? with a Spirit of perverſneſs and a deſire of change? or perhaps an evil Eye at the *Lands* of the Church? what is to be done in this caſe! Let the *Scripture* (he will ſay) determine the buſineſs: But the Scripture admits of various interpretations: and I would fain know what Rebel or Heretique ſhall ever be convict that muſt be tryed by a *Law* whereof himſelf muſt be the Interpreter?

Well, but *Cranmer*, thô he had no Miſſion to reform, was perhaps a Holy Man: as for his Sanctity, the Reader may be pleaſed to ſee him ſubſcribing to a Letter in *Foxes Acts and Monuments* for excluding his Lawful Sovereign the Princeſs *Mary* from Succeſſion to the Crown: and afterwards recanting the Proteſtant Religion, and relapſing into it again when he ſaw no hopes of a reprieve.

The

The truth is, when I reflect that *Cromwell* and he were the chief Engineers of the Reformation, first to Divorce *Henry* VIII. from his most vertuous and innocent Wife Queen *Katherin*, then to Marry him to *Ann Bolen*, and afterwards to dissolve that Marriage: Then to destroy Religious Houses, and hang up the poor Abbots; disband Four or Five Sacraments; set the People a madding after New Lights: I cannot but look upon those two Polititians as the Ring-leaders of all that Confusion and Mischief which has since broke out upon the Stage of Great *Britain*.

So much for the former Answer that *Cranmer* and his Associats were sent and ordained by the *Roman Pontifical* to teach the people according to the Scriptures, which they did according to their *own sence* of the Scriptures.

If it be said that he preached no new Doctrine, nor administred any new Sacraments, but only the Primitive Doctrine and Sacraments of Jesus Christ according to the sence of the Antient *Fathers*, which is the second Answer: I pray the Reader to remember that this was the very answer of *Luther*, *Socinus*, *Zuinglius*, *Calvin*, and most other Reformers. I am not now disputing what Doctrin he preached? but who sent him to preach his *Protestant* Doctrine, and Administer his *Protestant* Sacraments? 'Tis not his Doctrine but *Mission* that I am now enquiring after. *How shall they preach except they be sent*, saith St. *Paul*. 'Tis not a pretence of true Doctrine without external and lawful Mission that makes a man a Preacher of the Gospel. The necessity of *Mission* appears from God's own word, *Jerem.* 23. *I have not sent these Prophets, yet they ran; I have not spoken to them, yet they prophecied*, vers. 21. *therefore they shall not profit this people at all saith the Lord*, vers. 32.

There are but two sorts of Mission in Holy Scripture, the one Ordinary, the other Extraordinary: The former is the Licence and Approbation of the Church in beeing: The later is the immediate Voice and Inspiration of God himself ever attested by Miracles, prediction of future and publick Events, &c. Now as for the first Preachers of *Reformation*, some body must send them

by

by an Ordinary or Extraordinary Commiſſion, or they muſt run of their own heads. *Fur & latro eſt* (ſaith St *Cyprian*) *qui a nemine miſſus niſi a ſeipſo*: that is to ſay, he enters not by the Door as honeſt men do, but ſeeks Windows, Corners, or By-ways of his own; as if the Divine Providence were wanting (when neceſſity requires) to ſend Preachers into the Church, or to furniſh them with ſufficient *Credentials* ſo as to leave us without excuſe. Did not the Hand of God ſtrike *Uzzah* with ſudden death for preſuming to put forth his hand, uncommanded, to ſupport the Ark from falling, 2 *Sam.* 6. And King *Uzziah* with a Leproſie to the day of his death for offering Incenſe which appertained to the Prieſts alone? Are not theſe things recorded for our inſtruction?

The not conſidering this matter hath brought a *world* of confuſion upon theſe Kingdoms; and till the People can be brought to underſtand it, we are never like to ſee an end of our Religious Diſtractions. For why may not I (may a *Presbyterian* Miniſter ſay) having the ſame authority of Scripture which *Cranmer* pretended to, preach againſt the *Superſtition* of *Common prayer*, as well as he againſt the *Idolatry* of the *Maſs*?

The Second point wherein I was diſſatisfied was the want of *Confeſſion* to a Prieſt. I found Proteſtant Sermons had ſome Authority with the people, but not much for lack of this *Curb* upon their Vices. Catholiques commit ſin, 'tis true; but call themſelves to an account for it by Confeſſion and Submiſſion to their Ghoſtly Fathers. Proteſtants ſin likewiſe without calling themſelves to any ſuch reckoning; becauſe they can make a ſhift without it.

I have divers times diſcourſed with Proteſtant Miniſters, and ſome Proteſtant Biſhops about this matter. I was ſorry to find no harmony in their opinions. Some ſaid 'twas a thing allow'd by the Church of *England* as very expedient in ſome caſes, but no matter of neceſſity. Others thought it but a picklock of ſecrets, and a matter of ill conſequence. But when I urg'd that the Church of

England

England seems to require it in her Offices for the Communion and Visitation of the Sick, the reply was, she does it with this proviso, *if a man be troubled with any doubts or scruples*; Which reply did but add more to my dissatisfaction. For thought I, is Confession nothing else but to be resolv'd in our scruples and doubts? I have sometimes wished her exhortation before the Communion, otherwise worded then saying, *if there be any of you which cannot quiet his own Conscience, let him come to me or some other Learned Minister of Gods Word, and open his grief, &c.* Which words seem to allow as much as that sinners may satisfy their own Consciences well enough without troubling themselves for the *Absolution* of a Priest, although a Priest may be had.

In short, I confess my dulness understands neither the Piety nor Policy of leaving off the practise of a *thing* so approved and frequented by all the Christian World, except the people of our Islands, and some few others that call themselves *Reformed*. And that only for some *abuses* which possibly may attend it. By this means the Church of *England* appears to me to have lost that interest in the Consciences of the people, which both the *Roman* and *Greek* Priests are happy in at this day.

And what if some Catholicks are never the better for it? what are many Protestants the better for all the Sermons they hear, and Sacraments they receive? *If we confess our sins, God is faithful and just to forgive us our sins*, saith St. *John*. Faithful and just to what? even to his own promise which he hath thrice repeated in the Gospel, *Whosoevers sins ye remit, they are remitted unto them.* But other promise that he will do it without the ministry of his Priests, we read not of in the New Testament. I pray the Reader to consider whether private Sinners in the Church of *England* do not offend God at a much cheaper rate then in the Church of *Rome*; since in the Church of *Rome* they are bound to some Pennance: But in the Church of *England* they may confess to their Ministers and do Pennance if they will, or if they will not, they may let it alone. *If they cannot satisfie their own Consciences* (saith the Common prayer) *let them come to me, or some*

ſome other diſcreet and learned Miniſter, and open their grief, &c. that Chriſtians may receive the Communion of Chriſt's Body and Blood without a previous Confeſſion and Abſolution by a Prieſt, was never heard of in the Catholique Church until the days of *Henry* VIII.

The third difficulty was the Anſwer given by Proteſtants to that Queſtion in the Late Kings Papers, *Where is that one Holy Catholique and Apoſtolique Church which we do profeſs to believe in the two Creeds?* Was there any ſuch Society as *one Holy Catholique Church* extant upon the face of the earth when *Cranmer* began his Reformation? and what Provinces of the Earth did this Church inhabit? This is a plain Queſtion, and deſires no Anſwer but of the *ubi* or place where to find it, This Society, if it be not an *Idea Platonica*, muſt appear ſomewhere.: And when that is known, the next Doubt is, Did *Cranmer* believe himſelf a Member of it? and if ſo, I would fain know who who gave him authority to Reform this *one Holy Catholique and Apoſtolique Church?* to ſet up Altar againſt Altar, *&c.* if there were no ſuch Church extant upon the face of the earth, as there muſt be none in caſe ſhe were lapſed into *Idolatry*, what became of our Saviours prediction, that the *Gates of Hell ſhall never prevail againſt his Church?* I am told that Dr. *S——eet* has anſwered theſe Queſtions by ſaying that the Church of *Rome* are Idolaters, and yet a true Church at the ſame time: Which Anſwer I confeſs I do not underſtand. For *what agreement hath the Temple of God with Idols,* (ſaith St. *Paul*) *and what concord hath Chriſt with Belial? for ye are the Temple of the Living God, what communion hath light with darkneſs?* 2 Cor. 6. 16. What? Idolaters and yet a true Church? 'tis as much as to ſay they are in the way to Heaven and Hell at the ſame time. But ſuch Anſwers muſt be given when there are no better. I confeſs I never read this Anſwer in him, I only have it by hearſay. Surely, to teach and practiſe *Idolatry* deſtroys the very *beeing* of a Chriſtian Church. And if the Church of *Rome* be no *Chriſtian* Church,

there

there is an end of the Episcopal *Succession* of the Church of *England*, and consequently of the Church it self.

To conclude, that which obliged me most of all to the Church of *Rome*, was the perusal of her Books of Devotion: such as Saint *Francis Sales* Bishop of *Geneva* his *Introduction to a Devout Life*. Neirembergius *of the difference betwixt Time and Eternity*. Lewis Granatensis *of the Love of God*. Kempis *of the following of Christ, &c.* Especially the *Mass* it self: which I read without prejudice, and compared the *Spirit* of Piety, which I found there, with the *Spirit* of Reformation.

In stead of Idolatry, I found the most elevated and judicious Prayers to the Holy Trinity; concluding in the Name of our Saviour Jesus Christ; besides the daily Sacrifice offered up to Almighty God according to his own appointment, *Do this in remembrance of me.* All this I observed, and then said within my self, God forgive the wickedness of those people who quarrel at this, and persecute it with so blind and furious an aversion. So did the *Jews* crucify our Saviour.

What fault can any ingenuous Protestant find with this or any other Prayer of the *Mass*? *Suscipe sancte Pater, omnipotens æterne Deus hanc immaculatam hostiam quam ego indignus famulus tuus offero tibi Deo meo vivo & vero, &c.* Accept, O holy Father Almighty and Eternal God, this unspotted Sacrifice which I thy unworthy Servant offer unto thee, my living and true God, for my innumerable sins, offences and negligences, and for all here present, as also for all faithful Christians both living and dead, that it may avail both me and them unto everlasting life, *Amen.* If this be the *Mass*, who but a perverse ill natur'd *Phanatick* can except against it?

As for the *Confiteor* said at the beginning of *Mass*, the Reader shall find Protestants objecting nothing against it, but what Presbyterians do against that *Canticle* in the Common Prayer-Book, called *Benedicite omnia opera. O Ananias, Azarias and Misael, praise ye the Lord*, is as rank Popery with the *Presbyterians*,

terians, as any thing in the *Maſs*, or Litanies of our Lady. For what's that (ſay they) but to invocate dead men, who don't hear us. Thus they will interpret it in their *own ſenſe*, and not in the ſenſe of the *Church of England*.

In a word, I found the *Church of England* beholding to the *Maſs* for the beſt Flowers in her Communion Service. And ſince ſome Proteſtants will believe nothing but their *ſenſes*, let them read it as I have done, and believe their own eyes. The objection of its being ſaid in the *Latin Tongue*, allows every man to hear it that underſtands *Latin*. And as for unlearned Catholicks, if the truth were known, they underſtand as much or more of it than *illiterate* Proteſtants do of the Common-Prayer. What does the Proteſtant Multitude underſtand of the predictions of *Iſaiah*, *Jeremiah*, *Ezekiel*, *Daniel*, *Zechariah* read in their Churches by appointment of the Common Prayer? How many Expoſitions of the *Maſs* are extant in Print by commandment of the Church? ſo that no man can be ignorant of it that deſires to be informed. How much more univerſal and vulgar is the *Latin* then the *Engliſh* Tongue? Had not the *Jewiſh* Church (being then the only true Church in the World) almoſt all her Scriptures and publick Service for *fourteen Generations*, that is to ſay, from the Captivity of *Babylon* unto Chriſt in the old *Hebrew*? a Language not then underſtood by the common people. Did our Saviour or his Apoſtles ever reprehend the *Jews* for this? or for not tranſlating their Scriptures into the vulgar Language? If the Service of God muſt be ſaid in the maternal Language of every Nation, where ſhall an *Engliſh* man in *France* or *Spain*, that underſtands not the Language, go to ſerve God upon the *Lord's Day*? This would deſtroy all community of Sacraments and Liturgy between the members of the Catholick Church; which being *one Body* or Society of men, cannot be like the Builders of *Babel*, who could not underſtand one anothers Language. *Now I beſeech you Brethren*, (ſaith Saint *Paul*,)

Paul,) *by the name of our Lord Jeſus Chriſt, that ye all ſpeak the ſame thing, and that there be no Schiſms among you, that ye may with one mind and one mouth Glorify God:* 1 Cor. 1. 10. Rom. 15. 6.

In fine, let the Reader compare that Devotion which Catholicks pay to the *Sacrifice* of the *Maſs*, with that which moſt Proteſtants ſhew to the Common Prayer, and then ſee how much better we are by *reforming* the *Maſs* into *Engliſh*. As for Saint *Paul*'s 14*th* Chapter of his firſt Epiſtle to the *Corinthians*, I humbly think it not well underſtood by Proteſtants. *If any man be ignorant*, ſaith he, *let him be ignorant. Wherefore Brethren, covet to Prophecy, and forbid not to ſpeak with tongues*, ver. 39. *God is not the Author of Confuſion, but of Peace*, ver. 33.

Upon the whole matter, I deſire to be inform'd whether the Proteſtant Church had any other foundation (ſetting aſide an Act of Parliament) then every man's own *reaſon*, or which is the ſame thing, the Scripture interpreted by every man's reaſon. There are but two *Baſes* whereupon to ſettle our ſelves, the *Scripture* and *Fathers* expounded by my own reaſon, or the *Scriptures* and *Fathers* expounded by the voice of the preſent Viſible Church. This later is *Popiſh* and cannot ſupport a Reformed *Fabrick*.

I have ſometimes wonder'd at this Aſſertion of *Calvin. Inſtit. Lib.* 4. *Cap.* 1. (ſo incoherent with his own *Principles* of *Reformation*) *extra Eccleſiæ gremium nulla ſperanda ſalus nec remiſſio peccatorum, quia non eſt alius in vitam ingreſſus*; which I think may be thus rendered into Engliſh; He that will enter into Life, let him mortifie the pride of his own Reaſon, and humbly caſt himſelf at the feet of the *Catholique Church*. If this be the meaning of his words, as it muſt be in caſe he believed any ſuch thing as *one Holy Catholique Church*; how he will juſtifie his *Reformation* at the day of Judgment, I cannot imagin.

In this Paper therefore I presume not to assert my own *reason* (which I confess to be as weak as any body else can think it) but the Authority of the *Church* against the *Arrogance* of the first *Reformers*. This difference I understand betwixt the spirit of Catholiques and of Heretiques; the former make use of their Reason with submission, the later with contradiction and *petulancy* against the Church; and against the expres words of Christ, *he that heareth you, heareth me, and he that despiseth you despiseth me.*

Cranmer had no mission from Heaven, nor yet from the present visible Church to authorise his doings; but made himself *Judg, Witness*, and *Accuser*. So did *Luther*, so did *Calvin*, *Socinus, Knipperdoling, &c.* how they will answer it at the last day I cannot understand.

A word or two more before I make an end. I know divers loyal Persons of the Church of *England*, who are *Protestants* by the tyranny of Prejudice or interest, but *Catholiques* by inclination: of them I beg leave to ask a few Questions. What Priesthood or Holy Orders have Protestants but what they confess to have received from Roman Catholique Bishops? who gave them authority to pronounce themselves *sound Members*, and the Church of *Rome* a *corrupt Arm* of the Catholique Church? did not the Presbyterians, *anno* 1641, pretend the very same warrant of Scripture for Reforming the Church of *England*? and the Independents for supplanting the Presbyterians, *anno* 1647. *the Presbyterians* (said *Hugh Peters*) *are no other then* Gibeonites *who may help to hew Stones and Square Timber for a more glorious Reformation.*

Now as for Roman Catholiques, do they ever say *Mass* to any other Object but the *Living God, Father, Son*, and *Holy Ghost*? read the *Catechism* of the Council of *Trent*, and see whether they attribute any thing to *Angels* or *Saints*, but as the Ministers and Favourites of the Living God, receiving from him whatever understanding they may have of our Affairs

Affairs upon earth. The Angels muſt know our Affairs, becauſe *they are miniſtring Spirits ſent forth for the good of thoſe who ſhall be heirs of Salvation*; and beauſe they rejoice at the converſion of Sinners: and have *glorified Saints* no communication or intelligence with the *Angels?* As for the *Images* of Chriſt's humane nature, ſee the 25*th.* Seſſion of the Council of *Trent*, and enquire whether Roman Catholiques pay any more reſpects to them then Proteſtants do to the Elements of Bread and Wine, which (ſay they) are but a Figure or *Image* of Chriſts Body and Blood. *Omnis Superſtitio in imaginum uſu ſacro tollatur*, ſaith that Council; Let all Superſtition be taken away in the uſe of Images; and then gives it in charge to all Biſhops to look to it. The Church of *England* Proteſtants are every jot as offenſive to us (ſay the *Presbyterians*) kneeling before the Elements of Bread and Wine, as the *Papiſts* kneeling before the *Images* of Chtiſt. I humbly recommend to Proteſtants the peruſal of a late Book entituled *Pax Vobis*: and of another ſtyled *Conſiderations upon the Council of* Trent, *by* R. H.

I ſay no more, only give thanks to Almighty God with all my heart, that I am eſcaped out of the unſtable waters of *Schiſm* into the Ark of Chriſt's Church. And I beſeech him to inſpire me with that *Spirit* of Devotion which I obſerv'd in the *Maſs* & other Books of *Catholicks*. As for the ill practiſes of ſome, and the ill opinions of other Roman Catholicks, which Proteſtants are wont to charge upon the whole Church, I paſs it over as no Argument at all: all Proteſtants are no more Saints, then all Papiſts. In the Council of *Trent* an unprejudic'd Reader ſhall find nothing but what is judicious and pious. And let him view *Popery* not as *Proteſtants*, but as *Papiſts* repreſent it, who ſhould beſt know their own Religion.

In the Church of *Rome* he ſhall find variety of Religious Orders, but no *Schiſm*, nor diſcord about their Sacraments or Liturgy. *In veſte Eccleſiæ varietas eſt, ſciſſura non eſt.* No con-

ſuſion of Sects, nor diſobedience to Superiors; but all things perform'd in excellent order, and God Almighty ſerv'd, as he is the Creator and Emperor of the world, with Reverence and diſtance.

O quam dilecta ſunt Tabernacula tua Domine virtutum! concupiſcit & deficit Anima mea in Atria Domini. Beati qui habitant in domo tuâ, in Sæcula Sæculorum laudabunt te. Amen. Pſal. 84.

P: S:

IF any Proteſtant Reader, inſtead of a material Anſwer to this Diſcourſe, ſhall think fit to revile the Author, 'tis but what I expect, and what I intend to take no notice of. But I intreat him to read the following *Quæries* without his Spectacles of *Prejudice* and *Intereſt*.

Dubia quædam ſuper Reformatione Anglicanâ.

Eccleſia Anglicana vel eſt tota Eccleſia Catholica vel membrum illius, ſi membrum duntaxat, oſtende mihi ſub ſole Eccleſiam vel cætum cujus Sacramenta *amplectitur, niſi ſit à reliquo corpore abſciſſum?*

Num recipit Sacramenta Lutheranorum *vel* Calviniſtarum?

Unde Miſſus eſt Cranmerus *primus ille Reformator Eccleſiæ Anglicanæ? quis miſit illum ad prædicandum Evangelium ſuum Reformatum? utrum licitum ei vel honeſtum ſuerit rebellare adverſus Eccleſiam Romanam virtute* Miſſionis *ab ea acceptæ.*

An liceat Epiſcopo vel Miniſtro ab Eccleſia Anglicana ſugitivo *prædicare contra eam obtentu Miniſterii ab ea collati?*

Utrum

Utrum defectus Missionis sit error in fundamentis? ratio dubitandi est, quia furtum & latrocinium est non ingredi per Ostium in Ovile.

Utrum Cranmerus *intravit per Ostium* Parliamentarium *vel forsan per Portam* Scripturarum? *at hæc est cantilena omnium Sectariorum scripturas sibi vendicantium. Quæro igitur nonne varius & multiplex est Scripturarum sensus? unde necesse est assignari Judicem aliquem qui verum sensum a falso dijudicet, nisi mavis altercari in æternum.*

Ad hæc Postulata *sæpius quæsivi responsum sed nullum hactenus inveni. Si dixeris (quod à multis obtendi solet)* Cranmerum *cum suis sodalibus Ordines Sacros accepisse à Christo & Apostolis per manus Episcoporum* Pontificiorum, *sequitur Episcopos Pontificios suos etiam Ordines à Christo & Apostolis accepisse. Sunt ergo veri pastores ac proinde Audiendi. Hoc responso videntur mihi jugulare causam suam* Protestantes. *At, inquies,* Episcopi Pontificii *ordines suos non* doctrinam *acceperunt à Christo & Apostolis; egregiè. Cupio ergo doceri quâ Autoritate insurrexerunt Primi Reformatores adversus* doctrinam *Ecclesiæ Romanæ? aut hic nodus solvendus est, aut simul agis & Judicem & testem & accusatorem.*

Sed plerumq; responderi solet cuilibet Genti competere jus reformandi seipsam: esto. Ergo pari jure reformata fuit gens Scotica ad Calviniſmum, *Saxonica ad* Lutheraniſmum, *&c. deinde falsum est quod facta erat mutatio Religionis in Anglia ex voto Gentis & cleri Anglicani, sed ex Vertigine paucorum res novas quærentium sub pueritia* Edwardi *Sexti. Lege illorum temporum Annales, ubi palam est Episcopos fere omnes* (Cranmero & *paucis aliis exceptis) à novo Evangelio abhorruisse.*

Cæterum dato hoc & non concesso, nempe reformatam fuisse Religionem ex mente p tioris partis Cleri *Anglicani; nescio an licuit* Ecclesiæ Anglicanæ, *cum esset Membrum Ecclesiæ Catholicæ, semet abscindere à reliquo corpore. Si dixeris hoc factum fuisse non vitio Ecclesiæ Anglicanæ sed* Romanæ *corruptelas suas* Orbi *obtrudentis,*

trudentis, reſpondeo breviter, quòd ſe Judice omnis hæreticus abſolvitur. Præterea animadvertat Lector hoc ipſum ſolere objici ab omnibus Presbyterianis defectionem ſuam ab Eccleſia Anglicana excuſantibus, nimirum ſe reliquiſſe nonniſi errores & corruptelas Anglicanæ Religionis.

An per univerſum Orbem depravatus fuit verus Dei cultus ante ortum Cranmerum? ſi non, dic mihi ubinam gentium extiterit? an apud Waldenſes? at neſcio unde miſſus eſt Petrus Waldo Mercator Lugdunenſis? nec ſcio an ejus Sacramenta placeant Eccleſiæ Anglicanæ.

Utrum hodiè extra Regnum Angliæ & Hyberniæ nullus extet purus & Apoſtolicus Dei cultus?

Utrum liceat populo Anglicano comminiſci ſibi Eccleſiam à toto Orbe diviſam? qua Autoritate damnat Sacramenta & Ritus Eccleſiæ Romanæ?

Utrum Cranmerus fuit primus Archiepiſcopus Eccleſiæ Anglicanæ? ratio dubitandi eſt, quia Archiepiſcopi Cantuarienſes per novem antecedentia ſæcula fuerunt omnes Pontificii. Si primus fuit, ergo defuit ei ſucceſſio Epiſcopalis, quia primus ſuæ Sectæ nulli ſucceſſit. An fuerit legitimus Paſtor cui deerant ſucceſſio, miſſio & miracula?

Utrum ſit vera Eccleſia quæ non habet legitimos Paſtores? vel an poſſint eſſe vera Sacramenta apud Paſtores non veros? ſi non, ergo præſtat communicare ſub una ſpecie cum Catholicis quam ſub nullâ cum Reformatis.

Utrum 39 Articuli Eccleſiæ Anglicanæ ſint Articuli fidei vel non? ſi non, ergo nemo tenetur fidem habere illis ſub periculo ſalutis. Si ſic, ergo Eccleſia Anglicana novos excogitavit fidei Articulos præter duodecim illos à Chriſto & Apoſtolis inſtitutos.

Utrum Religio reformata ſit diviſibilis in ſemper diviſibiles?

An in re Euchariſtica Argumentum à ſenſibus ductum ſit fallibile? ratio dubitandi eſt quia Serpens primos ſeſellit Parentes ſuadendo

ſuadendo illis ut ſuis crederent oculis, ut ſcilicet comederent de ligno ſcientiæ quia erat pulchrum oculis. *Quod ſi ab oculis ſuis deceptum fuit* genus humanum, *quæſo unde plus fidei meruerunt cæteri ſenſus ?*

Utrum Eccleſia Anglicana *mutabilis ſit ad nutum* Parliamenti?

Utrum Spiritus Calvini *negantis ac* Lutheri *affirmantis corporalem Chriſti præſentiam in Euchariſtia ſint idem ? ſi diverſi, ergo uterq; à Deo eſſe non poteſt.*

Nonnè impudentiſſimus fuit Johannes Calvinus *uſurpato ſibi* munere *reformandi* Orbem *cum Juvenis eſſet viginti ſex annorum, idq; abſq; omni prætextu miraculorum, quod nè ipſe* Chriſtus *ſuſceperat ante annum* trigeſimum ?

An ex utero Reformationis effluxerint Cædes, rapinæ, direptiones templorum, tumultus, Schiſmata & bella civilia quæ emerſerunt anno 1641 ?

Utrum Africa *feracior ſit Monſtrorum quam* Britannia *fanaticorum, ubi nulli non licèt intelligere ſcripturas pro ſuo* judicio diſcretionis?

Utrum Eliſabetha *ex* Annâ Bolenâ *ſuſcepta, vivente adhuc Regina* Katherinâ, *legitimos habuit natales ?*

Utrum laudanda ſit ſapientia Henrici VIII. *qui expulſo uno Papâ Romano ſuſcitavit* infinitos Papas *ex ſuis ſubditis ?*

Qua Autoritate uxorem ſuam Katherinam *repudiavit* Henricus ? *Suâ vel alienâ ? ſi ſuâ, quidni poſſint & alii Reges pro libitu ſuas dimittere uxores ? quod ſi* Maria *filia ejus ex* Katherinâ *fuit legitima Regni hæres, ergo* Eliſabetha *non fuit ; quia* Henrico *non licuit habere duas uxores ſimul.*

Si nefas ſit mutare Religionem Parliamentariâ Autoritate ſtabilitam, undè licuit Eliſabethæ *religionem evertere Catholicam Regni legibus ſtabilitam ?* 14 *Epiſcopos Catholicos è ſedibus ſuis expulit* Eliſabetha *ob recuſatum juramentum Primatûs. At quomodo poterant jurare eam eſſe caput Eccleſiæ, quando non poterant jurare eam eſſe caput Regni ?*

Nonnè Liturgiam ſuam ſuffuratus eſt Cranmerus ex Miſſali, Rituali & Breviario Romano?

Nonnè Juramento Primatus tenentur Proteſtantes obtemperare Regi ut ſupremo Gubernatori tam in omnibus ſpiritualibus ſive Eccleſiaſticis rebus aut cauſis quam in temporalibus, &c. *quid ſibi volunt hæc verba* tam in omnibus ſpiritualibus quam temporalibus rebus aut cauſis, *niſi ut Proteſtantes debeant Regi præſtare omnimodam obedientiam tam religioſam quam civilem? Nonne ergo ſecundum hoc juramentum oportet eos eſſe Catholicos cum Rege Catholico, Calvinianos cum Calviniano, Arrianos cum Arriano? Dico ſecundum hoc juramentum, quia Regia Majeſtas eſt unicus ſupremus Gubernator tam in omnibus ſpiritualibus quam temporalibus rebus. Hæc verba agnoſcunt in Rege primatum tam ſpiritualem quam civilem. At unde conſtabit ejus Jurisdictio ſpiritualis abſq; poteſtate* clavium?

Dices, obſequendum eſt Regi quantum licet per leges Dei & Regni; eſto. Ergo Rex non eſt ſupremum ſub Chriſto caput ſed Scriptura & Statuta Regni. At ſi quando lis ſurrexerit inter Regem & ſubditos de vero ſenſu Scripturæ, Quis erit Judex? *Spiritus privatus an non? hinc, niſallor, origo & fomes bellorum civilium.*

Cur Reformationem tam avidè amplexi ſunt tot Nobiles ſub Elizabetha? ob conſcientiam an ob lucrum prædiorum Eccleſiaſticorum?

Cur plebs Anglicana novitatis avida odit Papiſmum? *forſan quia Papiſmus non eſt novitas.*

Eccleſia Anglicana vel eſt fallibilis vel infallibilis, ſi fallibilis ſit (uti fatentur omnes) ergo non eſt fundata ſuper Petram, *quia poteſt falli & fallere.*

Utrum ſapienter fecit Cardinalis Wolſæus *evertendo Monaſteria ut fundaret Collegia? ratio dubitandi eſt quia* lignum *ſcientiæ non fuit lignum vitæ.*

Nonne in Eccleſia Anglicana deſideratur verſio *Bibliorum multò emendatior & correctior? quia quam plurimis in locis Vitiantur*

tur textus in favorem carnis & *gratiam* Schiſmatis; *exempli causâ*. Gal. 5. 17. Dan. 4. 24. *Ubi propheta alloquitur Regem* Nabuchadonoſor *ſic*, quamobrem, Rex, conſilium meum placeat tibi, & peccata tua eleemoſynis redime, & iniquitates tuas miſericordiis pauperum. *Quem textum ita reddunt Biblia Anglicana ſatis vitiosè*, *Wherefore O King*, break off thy ſins by righteouſneſs, and thine iniquities by ſhewing mercy to the poor. *Cum verti oportuit*, redeem thy ſins by Alms deeds, and thine iniquities by ſhewing mercy to the poor. *Præterea male redduntur hæc verba Sancti* Pauli *ad Corinthios*, 1 Cor. 7. 9. *Quod ſi non ſe continent*, *nubant*, but if they cannot contain, let them marry? *Ubi hæc vox* (cannot) *excogitabatur in favorem* carnis.

Rurſus verba Chriſti corrumpuntur, Matth. 19. 11. *propter indulgentiam* carnis *ſic*, *non omnes capiunt verbum iſtud ſed quibus datum eſt*. All men [cannot] receive this ſaying but ſuch to whom it is given. *Deindè verba* Jobi, *cap.* 7. 1. & *alii textus non pauci præſertim*, Exod. 20. 4. *in odium* imaginis *Chriſti*. Non facies tibi ſculptile. *Quæ vox ſculptile à* 70 *bene vertitur* idolum, *quia Deus non prohibuit imagines ſed Idola*.

FINIS.